

The Beacon

NOVEMBER
1957

VOLUME XXXVI

Issued Ten Times a Year

NUMBER 8

Mary (*A Poem*)

The Mother

The Labours of Hercules

No. VI. Seizing the Girdle
of Hippolyte

"Go Within and Touch Power"

Group Purpose and Growth

A Room of Stillness (*Excerpt*)

Beyond the Overcast

Wild Grapes — A Christ Demonstrable

The Soul: What is it?

On Our Bookshelf

Let the Patterns Break

(*Reviewed by Auriel Bessemer*)

The Brotherhood of the Heart

(*Compilation on Harmlessness*)

Love is Mystery

M. G. St. John

Emily S. Hamblen

Alice A. Bailey

Regina Keller

Frances Segraves

Dag Hammarskjöld

Nancy Magor

Margaret G. St. John

Zoe Dambergi

by Lilith Lorraine

A.A.B.

William G. Cummings

FOSTER BAILEY, EDITOR

ANNE PIERCE, ASSOCIATE EDITOR

32nd Floor, 11 WEST 42nd STREET, NEW YORK 36, N.Y., U.S.A.
and 38 BROADWATER DOWN, TUNBRIDGE WELLS, KENT, ENGLAND.

Published by the Lucis Press Ltd., 38, Broadwater Down, Tunbridge Wells, England.
and obtainable from The Beacon Office at either of the above addresses.

Price in U.S.A.: Two Dollars a Year

Single Copies, Twenty Cents.

Price in U.K.: 14s. 6d. a Year.

Single Copies, 1s. 6d.

Printed and made in Great Britain by Courier Co., Ltd., Tunbridge Wells, Kent, England.

Mary

The throb of light within the womb—
The rhythm of Earth impregnated
By knowledge stroke of Light's intensity.
And the voice said "to know thee, the only True—
Whom thou hast sent is Life eternal!"

M. G. St. John.

The Mother

Surely it must be the long passage of a people through stages of conscious solidarity that makes possible emergence of individual souls sensitive to that higher movement of mathematical certainty which gradually may turn the generative urge of physical man to the eternal issues of the spirit. How many marvellous expressions 'The Mother' has. How at the base she binds together all Humans—even with them all sub-humans—in one compassionate family! Yet within her creativeness lies not that Cosmic Design in which each type—each soul—may claim a secure and eternal place and outside of which Recurrence perpetually triumphs.

Emily S. Hamblen.

Introduction to "Generally Human Concerning Wine"
by M. G. St. John.

The Labours of Hercules

By

Labour VI. Seizing the Girdle
of Hippolyte

Alice A. Bailey *

Virgo (August 22nd-September 21st)

The Myth

The great Presiding One called unto him, the Teacher watching over Hercules. "The time is drawing near," he said, "how fares the son of man who is a Son of God? Is he prepared again to venture forth and try his mettle with a foe of different sort? Can he now pass the sixth great Gate?"

And the Teacher answered: "Yes." He was assured within himself that when the word went forth the disciple would arise to labours new, and this he told the great Presiding One within the Council Chamber of the Lord.

And then the word went forth. "Arise, O Hercules, and pass the sixth great Gate." Another word likewise went forth, though not to Hercules, but unto those who dwelt upon the shores of the Great Sea. They listened and they heard.

* * *

Upon those shores dwelt the great queen, who reigned o'er all the women of the then known world. They were her vassals and her warriors bold. Within her realm, of men not one was found. Only the women, gathered round their queen. Within the Temple of the Moon they daily worshipped and there they sacrificed to Mars, the God of War.

Back from their annual visit to the haunts of men they came. Within the temple precincts they awaited word from Hippolyte, their queen, who stood upon the steps of the high altar, wearing the

* From now on the chapters will be based on the informal lectures given by A.A.B., her finished material for a proposed book having run out. Therefore, a re-write will be offered plus material from "Esoteric Astrology" and from "The Gifts of the Spirit" by Dane Rudhyar, neither of which had appeared at the time the lectures were given in 1937. A.P.

girdle given her by Venus, queen of love. This girdle was a symbol—symbol of unity achieved through struggle, conflict, strife—symbol of motherhood and of the sacred *Child* to whom all human life is truly turned.

“Word has gone forth,” said she, “that on his way there comes a warrior whose name is Hercules, a son of man and yet a Son of God; to him I must give up this girdle which I wear. Shall we obey the word, O Amazons, or shall we fight the Word of God?” And as they listened to her words and as they pondered o’er the problem, again a word went forth, saying that he was there, ahead of time, waiting without to seize the sacred girdle of the fighting queen.

85
Forth to the Son of God who was likewise a son of man went Hippolyte, the warrior queen. He fought and struggled with her and listened not to the fair words she strove to speak. He wrenched the girdle from her, only to find her hands held out and offering him the gift—offering the symbol of unity and love, of sacrifice and faith. Yet, grasping it, he slaughtered her—killing the one who dowered him with that which he required. And as he stood beside the dying queen, aghast at that which he had done, he heard his Teacher speak:

“My son, why slay that which is needed, close and dear? Why kill the one you love, the giver of good gifts, custodian of the possible? Why kill the Mother of the Sacred Child? Again, we mark a failure. Again you have not understood. Redeem this moment, ere again you seek my face.”

And silence fell, and Hercules, gathering the girdle to his breast, sought out the homeward way, leaving the women sorrowing, bereft of leadership and love.

* * *

Unto the shores of the Great Sea again came Hercules. Close to the rocky shore he saw a monster of the deep, holding between his jaws poor Hesione. Her shrieks and sighs rose to high heaven and smote the ears of Hercules, lost in regret and wotting not the path he trod. Unto her help he promptly rushed, but rushed too late. She disappeared within the cavernous throat of the sea serpent—that monster of ill fame. But, losing sight of self, this son of man who was a Son of God, breasted the waves and reached the monster, who, turning toward the man with swift attack and roaring loud open’d his mouth. Down the red tunnel of his throat rushed Hercules, in search of Hesione, finding her deep within the belly of

the monster. With his left arm he seized her, and held her close whilst with his trusty sword he hewed his way from out the belly of the serpent into the light of day. And thus he rescued her, balancing thus his previous deed of death. For such is life—an act of death, a deed of life, and thus the sons of men, who are the Sons of God learn wisdom, balance and the way to walk with God.

From out the Council Chamber of the Lord, the great Presiding One looked on. And from his post beside, the Teacher too looked on. Through the sixth Gate again passed Hercules, and seeing this and seeing both the girdle and the maid, the Teacher spoke and said:

“Labour the sixth is over. You slaughtered that which cherished you and all unknown and all un-recognized gave unto you the needed love and power. You rescued that which needed you and thus again the two are one. Ponder anew upon the ways of life, reflecting on the ways of death. Go rest, my son.”

The Tibetan

* * *

861

Introduction

It is said that from some aspects Virgo is the oldest of the zodiacal signs. Down through the ages, be it Lilith or Isis, Eve or the Virgin Mary, all portray the Mother of the World, but it is Mary who at length bears the Child in her arms. And it is in this sign that the Christ Consciousness is conceived and nurtured through the period of gestation until at last in Pisces, the opposite sign, the World Saviour is born.

As in Leo, this is a cave experience, “in the womb of Time”, and should be characterised by warmth, quietness, deep experiences and “slow, yet powerful crises”. It is a synthetic sign. On this point the Tibetan says: “The symbology of Virgo concerns the whole goal of the evolutionary process, which is to shield, nurture, and finally reveal the hidden spiritual reality. This every form veils but the human form is equipped and fitted to manifest it in a manner different to any other expression of divinity and so make tangible and objective that for which the whole creative process was intended.”

(Esoteric Astrology, pp. 251-2)

This synthetic quality is further emphasised by the fact that eight other signs (all except Leo, Libra and Capricorn), through

their planetary rulers pour their energies through Virgo, and the Tibetan calls attention to the fact that we are entering the eighth sign from Virgo now, in other words the next sign before that in which the Child is brought to birth, the sign which will see many take initiation. It is to be remembered that all pass through all signs—men and women, and for men born in Virgo, or having that sign on the ascendent (the eastern point of the chart, indicating the soul purpose of the disciple) these qualities or energies are displayed in many ways—for organisations, arts, sciences, all call for long periods of mental gestation, and the struggle of bringing forth new ideas into manifestation.

Another unique feature of Virgo is that it has a triple symbol, which only one other sign, Scorpio, has. This is significant, implying that these two signs are "connected with the growth of Christ consciousness. They mark critical points in the soul's experience, points of integration, where-in the soul is consciously at-one-ing itself with the form and at the same time with spirit." (*Esoteric Astrology*, p. 481.) This statement underlies the spiritual theory of Triangles, which are many, and the Tibetan adds these august and arresting words: "Under the Will of Deity and the unalterable energy at the heart of the manifested Zodiac, they produce the changes in consciousness that make man divine at the close of the world cycle." And further: "It is through the fusing and blending of the three planetary energies (*by the agency of human thought, reacting to zodiacal energies*) that our earth will be transformed into a sacred planet." [*Editor's italics.*] Surely these words expand our vision, deepen our understanding, give us faith in the future of humanity, and strength to cooperate patiently with the present.

Interpretations of the Myth 87

The story of the myth related that the great Presiding One recognised that this labour was indeed with an enemy "of a different sort". It is interesting that the two labours which Hercules, though he won eventually, "did badly" were with his polar opposite—females! In Aries the conquering of the man-eating mares so inflated his ego that he stalked on ahead in pride and left the mares to Abderis (his personality) with the result that they escaped and the labour had to be repeated. "But Abderis lay dead." And in the labour in Virgo, he slayed the Queen of the Amazons though she offered him the girdle and then he had to rescue another maiden, Hesione, from the belly of the whale, to compensate for the life he had unnecessarily taken.

So the war between the sexes is of ancient origin; indeed is inherent in the duality of humanity and the Solar System. To this fact our divorce courts bear loud testimony; and competition in business arises as well as in the home. There are small but important points in the story not to be overlooked. What did Hippolyte contribute to the error? Perhaps this: she proffered the girdle of Unity, given her by Venus, to Hercules because she had been told that the Presiding One had so ordered—not because she felt unity. Did she do it under compulsion with no love? And so she died. But even so we are told that evil must come but woe betide those by whom it comes—and so Hercules failed to understand his spiritual mission, though he obtained its objective.

Again one wonders why the Amazons made a yearly sortie into the world of men? Was it to make war on them or was it to seek unity—in which there was no heart? Was it to seek new members for their man-less world? But God, we are told, looks at the Heart. It will come as a shock to many of strict legally moral views to reflect that an avowed prostitute may be superior to a woman who adds blasphemy to prostitution, when she takes vows in church, without love and with no intent to serve, but only to obtain money, security or position. One seldom hears a sermon on the woman taken in adultery—of whom the Christ said—“Neither do I condemn thee. Go in peace and sin no more.” All of this seems subtly involved in the myth of the labour in Virgo. Its practical application as well as its cosmic and spiritual significances, are startling. We are told that the “war *with purpose* between the sexes is now at a climax.”

This time the Teacher did not say merely that the work was badly done. He said without equivocation. “Why kill the mother of the Sacred Child? Again we mark a failure. Again you have not understood. Redeem this moment ere again you seek my face.” These were stern words and we should listen to the keynote. “Again you have not understood”. And silence fell, and Hercules gathering the girdle to his breast, sought out the homeward way, leaving the women sorrowing and bereft of leadership and love.

88.
The act of death, then a deed of love—and at the risk of his own life, Hercules rescued Hesione—and earns from the Teacher the words: “Ponder anew upon the ways of life, reflecting on the ways of death. Go rest my son.” We offer no apologies for repeating the words of the myth as told by the Tibetan; they are superlatively

beautiful and their mantric power seems destroyed by paraphrasing them.

It is to be noted also that the labour was not described to Hercules as in other cases—the word went out only to the country where the Queen of the Amazons ruled her woman's world—all men excluded. It was left for Hercules to understand the nature of the labour—and he did not. Also the Amazons worshipped the Moon (the form), and Mars, the God of War; they too did not understand their true function for Mary is pictured with the Moon under her feet, and in her arms The One to be known as The Prince of Peace.

The Two Ways

As always there is a choice for good or evil before the native of a sign, depending on his status of evolution and the degree of sensitivity. Virgo is called the Goddess of Virtue or of Vice. But what is the root meaning of "vice"? "To render ineffective", that is to render the Christ life, concealed in the heart ineffective—and that for Virgo is to negate the whole purpose of the sign, for it is said that "The Christ is to her the purpose of existence." The root of Virtue is the Latin word "vir" meaning strength, man, as in virility. The deep meaning of vice as any ineffectiveness of the spiritual life, reminds one again of the explanation of the saying in one of the Rules of the Road: "For each must know the villainy of each and still love on". For it appears that a villain in this sense is merely a narrow-minded rather uncouth fellow, a dweller in a small village, who knows nothing beyond his own small ring-pass-not.

How obvious, and what a breeder of true tolerance, are these root meanings. Too long have we belaboured the body, the physical, as the root of all evil, when it is really our narrow minds, our hard, small hearts, that cause wrong attitudes and habits, the body being but an automatic response apparatus, subject to the control of the inner man. Another idea presents itself in this connection, viz., that "sin" means literally "anything that is done amiss". Just not hitting the "bull's eye", the eye of illumination spoken of in Taurus, is a sin for the "son of man who is also a Son of God." How perfectly these fundamental ideas interplay and confirm each other, when we abandon the complexities of the lower mind. Virgo is also called the Goddess of the Two Ways, because as the Holy Mother principle she symbolizes Matter and also is the Custodian of the Christ Life.

It is meaningful that this sixth sign, the number of physical plane activity, is called the number of the Beast. This idea seems to have a horrible fascination for many but what it really means is that Virgo is a symbol of the triplicity—6 on the physical plane, 6 on the emotional plane, 6 on the mental plane—not 666 at all.

It is to be remembered that the Lion is the King of Beasts—the native attains finally in that sign the rounded out personality, but in Virgo, the first of the steps toward spirituality is taken, the soul is called the Son of Mind, and Virgo is ruled by Mercury, carrying the energy of the mind.

In this Virgo lecture A.A.B. gave a most interesting sequence of prophetic references to the Virgin as follows:

“Behold, I will bring forth my servant, the BRANCH”. (*Zechariah* 3 : 8). One symbol of Virgo is the Woman with the ear of corn, or the sheaf of wheat, or the branch of fruit in her arms. Remember also the prophecy in Isaiah upon which our New Testament is based: “And a Virgin shall conceive and bring forth a Son”, and link up with that verse in Ephesians when St. Paul said that some day we shall attain unto the measure of the stature of the fullness of Christ. I would remind you that Christ laid the emphasis again and again on the New Birth rather than on blood sacrifice. The esoteric meaning is “The blood is the Life”. We are always too literal. Even as the old practice of offering slain animals at the altar passed, so should the idea of atonement by the blood of Christ, pass. That was born of the medieval guilt complex and the torturing of the physical instrument as a means to produce the dominance of the spirit, when the truth is that the body should be attuned to the soul and bring its beauty into manifestation—redeem it. All this is implicit in the sign of the Virgin and its labour. In *The Secret Doctrine* is a clear statement of the whole message of this sign: “Matter is the vehicle for the manifestation of Soul on this turn of the spiral; and soul is the vehicle on a higher turn of the spiral for the manifestation of spirit, and these three are a Trinity synthesized by Life which pervades them all”.

The Constellations and Stars

The three constellations in close proximity to that of Virgo are Coma Berenice, the mother of the form only. The Centaur, the man riding upon a horse or the horse with a man's head and torso, representing the human being, for man is an animal plus a god.

This is the lowest of the constellations and it is notable that Hercules, though he had passed through five Gates, failed at the sixth Gate, and had to begin again at the bottom, and make reparation for his lack of love and understanding. It often happens to advanced disciples! The third constellation holding promise of the future is Bootes, "The One who is Coming", the Saviour in Pisces who frees humanity from subservience to the form.

Virgo itself is a cup shaped constellation with three main stars outlining it—the Cup of Communion, of which the Christ said "Drink ye all of it"; in its highest meaning the Holy Grail. The brightest star is Spica, which means the Ear of Corn. Christ was born in Bethlehem, which means the House of Bread. We say, "Give us this day our daily bread", manna, bread from heaven, or the bread and wine of the Communion. Ever (this symbology of bread runs through the Old and New Testaments, and today our great economic problem still remains to furnish bread, a symbol of food, to a hungry world—bread for the body and bread for those who hunger and thirst after righteousness. All this as part of the nurturing function of the Mother of the World, who nourishes the form and also the Christ consciousness latent in the form. 90

The Mutable Cross and the Planetary Rulers

Virgo is one of the arms of the Mutable Cross, with its opposite sign of Pisces, and the airy Gemini and fiery Sagittarius completing the four arms. It is the Common Cross of those who have probationary status. Its description is as follows: "The Mutable Cross is the Cross of the Holy Spirit, of the third Person of the Christian Trinity, as it organises substance and evokes sensitive response from substance itself." (Note the beautiful correlation of this statement with the fact that the Holy Spirit overshadowed Mary.) On this Cross the man reaches the stage of *acquiescence and aspiration*, and so prepares himself for the Fixed Cross of Discipleship. It is notable that "the Mutable Cross of the personality dedicates the man who is crucified thereon to material ends in order that he may learn eventually their divine use." "The sin against the Holy Ghost" has been the subject of much morbid wondering. The Tibetan states: "The misuse of substance and the prostitution of matter to evil ends is the sin against the Holy Ghost." It was this sin, the greatest of his whole pilgrimage, that Hercules committed in Virgo, when he did not understand that the Queen of the Amazons was to be redeemed by unity, not killed. Over and over again the Tibetan

emphasises the fact that it is "through the medium of humanity that a consummation of 'light' effectiveness will be produced which will make possible the expression of the whole". We still make the mistake of Hercules, when we forget that the Triangle of the Trinity is an equilateral triangle, all angles of equal importance, to the working out of the Plan. (*Esoteric Astrology*, pp. 558 et seq.) It is in Virgo after complete individualisation in Leo, that the first step toward the union of spirit and Matter is made "the subordination of the form life to the will of the indwelling Christ".

The three rulers of the sign Virgo definitely relate it to eight other signs, as has been noted, making it the outstanding sign of synthesis. Including Virgo itself we have nine signs or energies inter-playing, the number of the months of gestation of the human embryo. Again "As above so below".

The orthodox ruler of the sign, is Mercury, "the versatile energy of the Son of Mind, the Soul", the intermediary between the Father and Mother. The esoteric ruler is the Moon, veiling Vulcan. The Moon rules the form and we are again reminded that it is the will of God to manifest through the form. Vulcan is an expression of first ray energy, while the Moon exerts fourth ray energy, Jupiter is the Hierarchical ruler representing the second Creative Hierarchy (Divine Builders of earth's planetary manifestation), and brings in second ray energy.

The Tibetan points out that Mercury, Saturn and Venus rule the three decanates and He reminds us that when a man is on the reversed wheel of the disciple (counter-clockwise) he will enter the sign through the influence of Venus, while the average man will enter under the rulership of Mercury. This is an example of how we may misinterpret a horoscope if we do not know the status of evolution of the native. Mundane astrology, without synthesis, may be very misleading and superficial. Mrs. Bailey was wont to say, with a twinkle in her eye, to a novice who exclaimed how exactly her chart was working out: "That is too bad, if you were living above the solar plexus, your personality chart would not work out so exactly". The chart of the soul will be used in the astrology of the future, not the chart of the personality. This warning is covered in a positive statement by the Tibetan: "The basis of the astrological sciences is the emanation, transmission, and reception of energies and their transmutation into forces by the receiving entity". This defines clearly what should be our attitude at Full Moon meditations and

our use of individual horoscopes. "The point I seek to make here", says the Tibetan, "is that it is all a question of developed reception and sensitivity."

Significances of the Sign and its Polar Opposite

In the mermaid, the Fish Goddess, we have the symbol of the at-one-ment of Virgo with its opposite sign Pisces. Always there is the duality, inherent in us and in the solar system—the Second Ray of the Sun itself being a duality—Love-Wisdom. The lesson for the Virgo native as stated by Dane Rudhyar in "*Gifts of the Spirit*," is to have "a clear realisation that no truth is complete or even real which does not include its opposite—and all that occurs in between." Reminding one again that eight energies play through Virgo, that it is a sign of synthesis, Rudhyar states that transfiguration is required rather than transformation.

The three virtues demanded are tolerance, compassion and charity—one grows by becoming ever more inclusive. One of the most serviceable interpretations given is the comment on tolerance—the true nature of tolerance, which mostly as practised has a tinge of superiority and condescension. Rudhyar says: "Real tolerance goes far deeper than such an attitude of 'live and let live' which is often not without a taint of smugness and self-centered indifference to everything but one's own truth. . . . It means etymologically 'to bear'. To bear what? The burden of the necessity for change and growth. . . . The Virgo's typical preoccupation with details of work, with technique, with health and hygiene, with analytical vivisection of himself and others, is actually a focalisation on the negative values of crisis." If the crisis in Virgo is positively met then—"the substance of consciousness itself is renewed and with this renewal, undertoning it, goes necessarily a re-statement of purpose."

Of Pisces—the opposite pole, the keynote given is Courage, and the Piscean temperament is called a battlefield, for its message is liberation and liberty must be fought for and earned, it can not be a gift. The climax reads: "All conflicts are absorbed, all transitions are resolved into Christ births" which is the climax of the birth of the latent Christ consciousness in Virgo.

Keynotes

The heights and the depths of this sixth labour are clearly indicated in the keynotes of the sign: On the ordinary wheel the command goes forth in the following words, which constitute the

activity of Virgo: "And the Word said, Let Matter reign". Later, upon the wheel of the disciple, the Voice emerges from the Virgin Herself, and she says: "I am the mother and the child, I, God, I, matter am." The Tibetan adds: "Ponder upon the beauty of this synthesis and teaching and know that you yourself have said the first word as the soul, descending into the womb of time and space in a far and distant time. The time has now come when you can, if you so choose, proclaim your identity with both divine aspects—matter and Spirit—the mother and the child." (*Esoteric Astrology*, pp. 284-5.) The first synthesising keynote is: "Christ in you, the hope of glory."

A.P.



"Go Within and Touch Power"

Christ, Who is the spiritual Leader of Humanity and the head of the Hierarchy, the "Center where the Love of God holds sway", has completed the Piscean cycle of service and undertaken to extend it for the duration of a second zodiacal cycle, that of Aquarius, the sign of Brotherhood and the pouring out of the waters of life. Christ is the first great Avatar whose service will cover two zodiacal cycles. He has undertaken to bring the Will of God into expression, a terrifically demanding service which is evoking the aid of the highest spiritual and divine Beings, and of the Lord of Light, the Buddha, the messenger of the Highest; again he is aiding his great Brother even as he did earlier and as he has continued to do ever since, working on the inner side of life. It is in this labor of aiding Christ to lift mankind that all men of vision and goodwill are seeking to participate. Whatever our field of work, and we do work in all fields, we have to hold to the Vision and work to externalize the pattern which is revealed—the pattern of the perfect whole.

Meditation meetings which are essentially spiritual service meetings give us a little more insight, more strength, and a little more of the quality of helpfulness which inspires others to draw nearer and become cooperators—not with us—but with the Plan and with God. And herein lies the distinction between what we call the esoteric approach or occult meditation and prayer. Prayer is

most necessary and a part of our life. But when you undertake to meditate you are preparing yourself, not to ask God to give you something, but to tell God that you are ready to help Him. That is what we are trying to do when we practice meditation—to discover how the mind works and to go within and touch power.

When we use the word "spiritual" it need not have a restricted religious connotation; it may mean helping any man any place to take the next step in his spiritual evolution. Nobody can take anybody anywhere; you can only make it possible for him to go, to point the way and sustain him; it may consist in giving him the simple necessities for survival, food or clothes or instruction or a vision of a better life and the means to achieve it. Spiritual then has the implication of group consciousness, of being your brother's keeper.

And what do we mean by divine? It always has the connotation of the good of the whole; that is divine which expresses or works for the good of the whole; it has the implication of universality. The Christ works for the good of the whole for he is divine but he is not divine just because of this, but because he has worked throughout the ages and expanded his consciousness to include the whole. When the Buddha gained enlightenment he was able to synthesize within his consciousness all that the four arms of the Mutable Cross and the four arms of the Fixed Cross, the cross of Discipleship, gave him. The accomplishment of the Christ was that he was also able to add to those two, some of the quality of the Cardinal Cross which has to do with the Will of God. (I am quoting the Tibetan Teacher.) From a synthetic viewpoint that gives one something of value and clarifies the essential cooperative relationship between these two great Sons of God who at one time were also sons of men.

Regina Keller

Students would do well to shift their eyes off the goal of transfiguration . . . and pay more attention to the recognition of that in them which "having pervaded their little universe with a fragment of itself *remains*". They will then have anchored their consciousness in the centre of transcending power and guaranteed the flow of the will-to-achieve.

*The Tibetan
Esoteric Astrology*

Group Purpose and Growth*

By
Frances Segraves

"Let the cry of Invocation issue forth from the Group's clear life; let it evoke response; then outward move."

We are told that one of the outstanding characteristics of the Aquarian Age is the movement away from concern with the individual, toward the unifying of many individuals into groups. This we know is happening under the intense flow of that synthesizing energy, the Will-to-Good.

In the past, great leaders around whom groups began to form appeared in their historical setting as individuals; the forces which moved them seemed to stem from an individual sense of need, or accomplishment, or urge to power. Nevertheless these individuals, unknowingly, perhaps, were themselves members of a group. The objective signs of unification might have been dim, certainly we today take a dim view of some of their accomplishments, if we look at them from the boundaries of our own limited vision!

A Hitler, a Napoleon, an Alexander the Great, for example, might not have appeared to operate for the good of mankind. The Catholics didn't feel that Luther did much for mankind either. Darwin upset the Fundamentalists, Florence Nightingale and Dorothea Dix outraged Womanhood; and, speaking somewhat broadly, Sigmund Freud has by now outraged practically everybody!

In a wider context, however, the most diverse individuals who were unconscious channels of energy-flow and whose acts appeared destructive, selfish or limited, can, in the perspective time affords us, be said to have been carriers of group action and to have played their parts in the slow majestic emergence of the Hierarchical Plan.

If we say that some of these world figures have caused pain (and they did, and do) we should not forget that it is through pain that we evolve. If we say they caused wide-spread panic and fear, we know that in the individual and group overcoming of these trials, we grow in strength and beauty and wisdom. And if we say that they were destructive, let us remember too, that the shattering of old forms must come before new growth can emerge. Around these

* Condensation of a Conference Talk at the Arcane School, New York, 1957.

world figures, then, groups formed, and re-formed, and changed; grew, were destroyed, to grow again. The impulsive force behind such shifts and changes has always been a need—conscious or unconscious—felt, rather than realized; the need of humanity and its urge toward spiritual growth and understanding, toward fulfillment and identification. . . .

In similar fashion, esoteric schools took on form in conscious response to humanity's need. Thus, from the automatic, frequently destructive, response of the historical groups of the past to the power of the Will-to-Good, we work toward achieving as nearly as we can in an esoteric group, the full consciousness of the identity, the presence of, and the availability of hierarchical energy, and the right and wise use of these energies, by helping to channel them out into wider fields of action.

These extensions of action are shown in the cross of the vertical and the horizontal life. What is true of one group will become true also of others in the New Group of World Servers, as they too, with more and more awareness respond to the felt needs of humanity, approach the Path, recognise and learn consciously to contact the Source of the great energies always available to them, and become truly serving groups.

As human cells are motivated by the purpose of maintaining life, we as units are also motivated. The difference lies in our discrimination between life, and the Life—in awareness of our purpose, and our enlightened response to it. That purpose can be as limited or as inclusive as our individual capacities permit—no more, no less.

As awakened units in the Entity of any esoteric group, what then is the purpose which should serve as the synthesizing, cohesive force which we should employ with all the skill, wisdom and understanding at our command? Here is where confusion can enter in. The purpose is dual—it concerns the dual life of the serving unit, the vertical and the horizontal life of the cross which the disciple (and the group) willingly or not as his nature may be—mounts, and accepts as his lot.

To attempt to say which is the more important in these dual lines of activity and which the greater contribution is like posing the old riddle: "Which came first, the chicken or the egg?" There are many paths, and there is but one Path. One approach will be by faith, one by good works; one broad easy way, but one which has

many followers, is the path of good intentions. And we all know what road is paved by good intentions!

A follower, on one path or another, may look scornfully at his brother, who by karma, personality characteristics, ray tendencies, environmental opportunity or what-not, has chosen a different road. Such are our limitations that we fix our attention upon the means—the ground over which we travel so diversely—and in so looking down, or sideways at our brothers, fail to lift our gaze to the objective, the common Good, the Goal.

Such critical appraisals have not always been all bad. Even if they were, I doubt, human nature being what it is, that they would suddenly cease without a miracle! They range all the way from violent disagreements between friends, to the great branchings-off such as that between science and religion. We know that scientific progress would not be where it is today unless it had shaken free from the unquestioning blind faith practised by the earlier mystics. But it is our good fortune in this age to be able to see the signs of unification appear once more between such widely separated approaches. These two approaches again typify the vertical and the horizontal arms of the cross, the life of the integrated personality and the life of the soul.

That all esoteric studies act as a catalytic agent to him who seriously undertakes them, most of us can bear fervent testimony. Students begin through alignment, meditation and service, to integrate the personality (a painful process), to identify it with the soul, then with hierarchical purpose and the Plan. Always, however, the goal is outward toward greater awareness of world need as well as inward toward greater expansion of consciousness. As the student progresses, presumably he develops the equipment, displayed by the quality of his life expression, to deal with his own personal problems, and to focus his attention upon the needs of humanity, so that he can function more truly as a group member, and cause a little less disturbance with his unresolved individual turmoils.

We know that humanity is emotionally polarized. But all about us the characteristic signs of both disruption and synthesis evidence an approach to mental polarization on an ever mounting scale. One of the significant developments which this shift has brought, and one which is causing increasing concern, is the rise of the non-altruistic or non-serving group entity, functioning at the level of the concrete mind.

Powerfully integrated, the corporation, the military, the executive-management group, the labour group, exemplify this change. By engulfing much of our daily lives, within their vast impersonal machinery, they threaten the individual with total extinction—not bodily extinction, but spiritual annihilation. This group activity which is impelled only from the horizontal level has developed in us a kind of national schizophrenia—not confined to American life—an intense struggle by man to retain some sense of his individual meaning, while the mechanized nature of contemporary life strives just as furiously to rob him of that meaning.

As these inner meanings become disorganized or disintegrate entirely, so does the unit man deteriorate. His life purpose, seldom clear under the best of circumstances, vanishes. We have emerging then, juvenile delinquency, adult crime on a semi-legal basis, alcoholism, divorce and other social ills, which are at their peak during this high point of material achievement.

Thus, where in the past pressures and pain in the body of society were caused by a *powerful individual*, we see today in action, *group* tensions, pressures and disturbances reacting *on* the individual. The more powerful the group, the more intense the struggle, and the more disastrous can be the outcome.

Contemporary thinkers, among them Sorokin, Fromm, William H. Whyte, Jr., Reisman, and Radakrishna, articulately aware of this dis-ease in the Entity, Humanity, propose various remedies for such ills as they see threatening, knowing that there must be some cohesive force which will keep an individual whole and integrated under the intense impact of modern life. This cohesive force has been variously defined as love, good will, a new set of values, brotherhood, world government, and so on.

Individuals, too, are aware of these tensions and seek in various ways—both constructive and destructive—to relieve them. We who know something of the Ancient Wisdom know that these pressures are soul-induced; that the appointed time has come for many pilgrims to begin their long journey back to the Father's House. No quick panacea, no package deal or course in how to relax in ten easy lessons will do the trick, or help them along that Path. We know, too, that the cohesive force necessary for unfolding and for growth is the recognition of and the experiencing of the life of the Soul as it begins imperiously and implacably to take charge of its vehicle.

For such seekers, taking their first faltering blind steps toward the Way, much teaching and counsel exists to help them master personality disturbances and difficulties. Some groups try to establish relationships between the individual and "higher powers", calling these by various names, and using various terminologies. Few such groups, however, relate their teachings to a wider framework of reference, nor do they attempt to outline the structure of the inner life and its tangible part in the development of man, from the fully integrated personality to the *whole* spiritual man, functioning as *spirit*, achieving supraconscious contact while in the physical body, and humbly aiding the work of the Hierarchy here on earth as his world service.

The responsibility lies so much the heavier upon those who are doing that much needed work, to help the student guide and channel his increased, liberated and transmuted energies into wider fields. It is for this reason that courses and policies in Esoteric Schools must be changed and streamlined, that group stress is experienced and lived through, that the study is stepped up and the focus widened.

At the same time the heights and depths of the verticle life are given new emphasis. "Our capacity to empower and to illumine our efforts comes from the depth of our inner contacts." Without this contact, we act, but wastefully, not knowing our purpose.

To remain one-pointed without becoming too narrow, to achieve a wider vision without losing sight of the Goal, is the task, the joy, the Sacrifice and the Service of each one of us, as lighted units in the body of the New Group of World Servers. The cry of invocation issues forth from the group's clear life; as a group they receive the evoked energies of Hierarchy and Shamballa; as a group they hear the cry of Humanity, and open their hearts to that cry.



Embrace in your regard all time and all being—and see that by the side of being, all individual things are but a grain of millet, by that of time as the turn of a screw.

Marcus Aurelius

A Room of Stillness

Dag Hammarskjöld

(Excerpt*)

The Meditation Room is a kind of stepchild of the architects of this house; it was brought into being, as an experiment, but now I am happy to confirm that it is a permanent part of the building and I am sure it will be of increasing importance. . . . We had a very small space within which we sought to achieve a room of stillness. This house must have one room, one place which is dedicated to silence, dedicated to silence in the outward sense and stillness in the inner sense. We must do everything possible in creating such a room to create an atmosphere where people could really withdraw into themselves and feel the void. We had one difficulty, that in a room of this kind in a house of this character we could not use any of the symbols with which man has been used to link his religious feelings; we had to work on the basis of symbols common to all. In a sense, what I think we had at the back of our minds was something which is said, I believe, in one of Buddha's scriptures, that the significance of the vessel is not the shell but the void. The significance of a room is not the walls but is in what is framed by the walls; that is to say, we had to create a room of stillness, a room of stillness where nothing intrudes on those who want to find stillness. In a way that was a help, because it meant that we could perhaps do away with symbols if on the other hand we achieved purity. Finally we felt that if within the framework we could achieve an absolute purity of line and color we could realize all we wanted, a room of stillness with perhaps one or two very simple symbols, light and light striking on stone. It is for that reason that in the centre of the Room there is this block of iron ore, glimmering like ice in a shaft of light from above. That is the only symbol in the Room—a meeting of the light of the sky and the earth.

However, in a certain sense the symbolism goes one step further. I do not know whether there is anything quite like the arrangement of that Room with a big block of stone in its centre. The original idea was one which I think you will all recognize; you will find it in many great religions; it is the empty altar, empty not because there is no God but empty because God is worshipped in so many forms.

** Address by the Secretary of the United Nations on the occasion of receiving a check for \$12,600 from friends of the Meditation Room project, through the Laymen's Movement, to enlarge, beautify and make permanent the Meditation Room, April 24, 1957.*

The stone in the centre is the altar to the God of all. At the same time, at least to Mr. Harrison and myself, it had strong associations with the cornerstone, the firm element in a world of movement and turmoil. In this house, with its dynamic modern architecture, there are very few things that give you the feeling of weight, solidity and permanence; in this case we wanted this massive altar to give the impression of something more than temporary.

We had also another idea which comes down to what, after all we are trying to do here in this house—we are trying to turn swords into ploughshares, and we thought we could bless by our thoughts the very material out of which arms are made. For that reason we felt that it was appropriate that the material to represent the earth on which we stand, as seen by the light of the sky, should be iron ore, the material out of which swords have been made and the material out of which homes are built. It is a material which represents the very paradox of human life; the basic materials offered by God to us may be used either for construction or destruction. This leads our thoughts to the necessity of choice between the two alternatives.

You see, therefore, that in the seeming void of the Room there is something we want to say. We want to bring back the stillness which we have lost in our streets and in our conference rooms, and to bring it back in a setting in which no noise would impinge upon our imagination. In that setting we want to bring back our thoughts to elementary facts, the facts we are always facing, life struck by light while resting on the ground. We want to bring back the idea of worship, devotion to something which is greater and higher than we are ourselves. We want to do that by the form of our altar in such a way as to bring to everybody's mind the fact that every single one of us is faced, in his handling of the heritage of the riches of this earth, with the choice between the ploughshare and the sword.

Those were our ideas; we are not, I would say, even half-way to realizing them. The basic elements are there, but we have not yet arrived at the final balance and beauty which we do believe we can give it in the end. When we come to that point I hope we shall be able to meet again and I hope that by that time you will feel that we have made the best possible use of your gift and have given to this house a centre of stillness, a room where, in the meaning of the sentence I quoted from Buddha, the sense of the vessel is not in its shell but in its void. After all, when we come to our deepest feelings and urgings we have to be alone, we have to feel the sky and the earth

and hear the voice that speaks from within us. We were trying to create a Meditation Room where men of all kinds and from all regions of the world would have a place where each could find his own God.

May I turn from this explanation of what we tried and are still trying to do, and hope one day to achieve, to one or two peculiar problems which were connected with it. One is a very curious problem indeed. The Meditation Room is not on the route of the guided tours of the building; it is not, and should not be, one of the sights of the house. On the other hand, we have some four or five thousand tourists who turn up here each day and even though we do not ask them to go there they are looking around and are of course welcome to enter; the result is that a very large number of people go into the Room. They do not go in there to meditate, they go to have a look, and that is what creates a problem to which I think you might give some thought, namely, how to give the Room its spiritual content, how to be able to find quiet and stillness in it without being disturbed by the very many who, although they are quite welcome, go there for an entirely different purpose. We have exchanged a few words about it here, and one formula which would not hurt anyone's feelings would be to reserve it for a certain number of hours a day for meditation. There may be other ways, but I do hope the day will come when it really will be a room used for meditation undisturbed by people who go there for other purposes—or who, if they do go there for other purposes, will be welcome to stay for the right one.

That is another thing which we have to render better and more perfect, and I hope that we shall find a solution to that also, so that one day the Room will really and truly be a thing of beauty in which people may find stillness, a place which will be a kind of spiritual centre not only for those who work here but also for the very many who support our work with their warm thoughts, good wishes and prayers. . . .

Prayer seems to be essentially a tension of the spirit toward the immaterial substratum of the world . . . In the course of our history, prayer has been a need as elemental as that of conquering, of working, of building, or of loving. In truth, the sense of the holy appears to be an impulse from the very depths of our nature, a fundamental activity.

Dr. Alexis Carrel

Beyond the Overcast

By
Nancy Magor

An aircraft gathers speed down the runway, imperceptibly the wings take the load and the climb to a new world begins. Up through the overcast, which for most of the year enshrouds the sea-locked island of Britain, and the transition from a world of grey mists to the free upper airs begins.

This is something which has become common place in our lives. Materially the earth's gravitational pull has been offset and the first step taken in the long process of extricating human awareness from the down pull of matter. But this first taste of freedom is only one part of the conquest of matter, release has also to be won within man's own nature. Flight into the stratosphere—one of the miracles of release which is possible today—is symbolic of flight in consciousness. In air flight the ascent is often made blind through cloud banks; spiritual ascents are also made blind, that is until man has eliminated his overcast—personality envelopment—by gaining conscious control of all the sub-planes of the form worlds.

What then does "beyond the overcast" signify on the inner spirals of consciousness? Vision increases with elevation, and the first revelation when the overcast of "self" consciousness is pierced, is usually to see a little more clearly that which is involved in the working out of the Will of God through the great Laws which structure His externalising Life. We can then enter more fully into the reality of those great guiding principles which shape the destiny of races, civilisations, people and events, and which are the custodians of Logoc Purpose and the guarantee of planetary unfoldment.

As the inner working of the Spiritual Laws becomes clearer we see that the way life unfolds in the three lower kingdoms of nature corresponds to what we know of the pattern followed on a higher spiral in the Kingdom of Souls. In the mineral and vegetable worlds, which are under the rule of natural law, the form building activities of the elemental lives are carried forward through an instinctive group obedience to the laws governing the evolution of the form. A similar process of unanimity is, we are told, consciously followed by the Ashramic Groups who fulfil the purpose of Deity through cooperation with the Spiritual Laws. Only at the midway point where the individual human will dominates, is there anarchy

and repudiation of the Laws responsible for the unfolding Plan through the life-span of the planet.

Can we not then attribute the core of the world's difficulties to the fact that man, until he consciously seeks ascension out of matter, does not acknowledge these fundamental Laws, but persists in running his life according to the dictates of his so-called free will, which is mainly impelled by desire. It is in this crucible of un-directed forces where three streams of life meet in man—dense matter on the involutionary arc; the deva builders of the form; and the inflowing life of the Spirit—that is to be found the struggle point and the turning point of planetary destiny. When this is seen in the light of the greater whole, we realise that this anarchy can only be resolved through cooperation with Spiritual Law.

Today, as a result of the Shamballa force directly impinging upon humanity and stirring into life both the unredeemed submerged parts of man's being and his divine potentiality, there is pressure upon us to enter a new dispensation—a dispensation of Law. The rapid development of the mental principle is making this possible and is evidence that humanity is ready for the curtain to be raised on certain basic concepts which are the foundational pillars holding the structure of Life in existence; The Law of Evolution, the Law of Cause and Effect, the Law of Rebirth, the Law of Cyclic Impulse are, perhaps, the most important of these Laws, and to make them known should be the concern of all who have the gift of intelligent presentation. For how can the human race find an answer to the inequalities of life, until the Laws of Rebirth and Cause and Effect, are recognised? Attributing injustice and suffering to the will of God is no longer acceptable to those who *think* and want to *know*. Likewise until the Laws of Evolution and of Cyclic Impulse are known, the lives and undertakings of most people will lack the undeviating strength and skill that could be theirs. The revelation of God immanent within the human heart, is another aperture into the world of reality due for opening. These are but a few of the basic pillars of truth in the Temple of the Lord which cannot any longer be termed esoteric. An era of intelligence is here in which these Laws must become as familiar as the Ten Commandments and as universally acknowledged as the law of gravity, for only when the broad outline of the Cosmic "Lawful" pattern is accepted, can the world move through the present spiritual bottleneck into an age of brotherhood and into the light of a new freedom.

This is one chapter in the story of breaking through the overcast, but overcasts exist in many degrees of density right up the scale until matter no longer imprisons. What then are the laws and revelations which will cleave the clouds for the aspiring disciples? The direction of those upon the path of return is, we know, towards fusion with the Soul and integration into the Kingdom of Souls, and their concern, therefore, is with those Spiritual Laws which order the union of Souls and forward group progress.

Many laws come within this framework; the Law of Right Relationship, the Law of Sacrifice, the Law of Polar Union, the Law of Synthesis, the Law of Service; all these Laws form the basic pattern of group work.

The Law of Right Relationship obviously stands high in importance, for it truly is the tree from which all branches of group endeavour stem. But it is not always realised that from the platform of the human kingdom relationship strands have to be woven to all four points of the compass of life—downwards into the sub-human kingdoms, inwards through the structure of elemental lives composing the human form, horizontally to our fellows and to comrades on the way of Light, and upward to where dwell those Elder Brothers Who light the way for all to follow.

Perhaps a faint idea of what group relationship can mean, is seen in the pattern followed within the planetary Life. The heart centre in the etheric body of the planetary Logos is, we are told, formed by the Ashramic Groups within the Great White Brotherhood (the Hierarchy). They work with the principle of unanimity and in alignment with Divine Will to fulfil the Purpose of God. This ideal can, of course, only be fully realised when at-one-ment with buddhic consciousness is consummated. But once the vision has been glimpsed a moving towards the ideal can begin at a much humbler level in group enterprise.

The Law of Sacrifice is as much part of the life of the Soul as the Law of Relationship, for the impulse of giving is inherently built into the nature of the Soul. It is this spontaneous outpouring of accumulated "replenishing" Light by the Immortal Soul which impulses man's desire to give and share. Much could be written on this Law which has so many different degrees and levels of expression, for the nature of sacrifice is always relative to the spiritual strength of the disciple. The concern of all spiritually motivated people,

however, is how to set up a rapport with the Immortal Soul in the working out of this Law of Sacrifice. A clue to this is to be found in its esoteric name—"The Law of those who choose to die". This has at first a somewhat forbidding ring, but only until the inner meaning is realised when its joyous release becomes apparent.

To cooperate with the Soul in its great sacrificial service we have to "choose to die" to the allurements of each level of existence—to all that counters the Soul's intent for that particular life. We know well the nature of the first relinquishments—the giving up of the allurements of the physical senses, the clinging to possessions, the resting back on physical "sustainments", these disciplines form the ABC of the spiritual life. When we begin to apply this Law to the feeling nature, however, we run into a spiritual paradox, for *transmutation* is, we know, the essence of all work to be done with the emotional nature, and not the killing out of desire. Perhaps the answer, or the near answer (for nothing in the spiritual life is "cut and dried" and the tests of discrimination become increasingly subtle with each step of the way) is that we have to die to "feelings", abandon the wish to gratify desire, but we have to learn to live vitally and triumphantly through the emotional nature by creating for it a new function—that of reflecting the Light and Love of buddhi.

In the long sequence of appropriating ever higher states of awareness, probably the most important expansion, in relation to our usefulness as servers, is when we "choose to die" to the personality life—the "great requirement" for the third Initiation. For after relinquishing the personal will we truly are freed from the cross currents of self interest, and the whole man is then one pointed in purpose and intention to serve humanity.

The Law of Polar Union, which is the esoteric name of the Law of Magnetic Impulse, is one of the most deeply abstruse of the Spiritual Laws, but because of its importance in group work, we should try to grasp a little of its significance. The "territory" of this Law is the Soul, and its primary concern is with the interrelation of Souls. We can expect, therefore, to "touch" the fringe of its meaning only as we reflect upon it in the light of that which has already been revealed. In "*A Treatise on the Seven Rays*" (*Vol. II, p. 111*) we read that this Law . . . "is in the soul realm what the Law of Attraction is in the world of phenomena. It is, in reality, the subjective aspect of that Law . . . to it the Solar Angels respond, and under its stimulation, the egoic lotuses unfold . . . This Law

governs also the relation of the soul of a group to the soul of other groups. It governs the interplay, vital but unrealised yet as a potency, between the soul of the fourth kingdom in nature, the human, and the soul of the three subhuman kingdoms."

It will be realised, therefore, that to enter fully into the meaning of Polar Union, we would have to function in full awareness where time, space and form no longer limit the tide of revelation seeking to break upon the shores of consciousness! But we can begin to draw closer to this Law of Union, if we understand that its *reflection*, working out on form levels, is the urge towards at-one-ment, the drawing together of opposing forces, the fusing of the dualities within one's own nature. And we can begin to cooperate with it at our own level of expression, if it is seen as the unifying principle out of which "channelship" is formed. An illustration of this at the physical level, is the fusing of the negative and positive forces in electricity—a union out of which streams Light.

Taking an over-all view of the Laws integrating group work, it would seem that the magnet which attracts and which holds a group together is quite simply "the power of an idea whose hour has come". And this applies as much to groups working in the outer world for material and lesser causes as to groups working with the subtleties of channelling energy and materialising the next segment of the Plan. The nature of the idea will, of course, vary with the type, the function and the stage of development of the group involved.

All groups working for the ideal of bettering the lot of their fellows, no matter how humble their objective or limited their scope, are helping in their way and their sphere to bring light into the dark crevices of human living; they are representatives of the Christ and fight in the army mobilising to prepare for His Coming. And this great uprising of "the good will" in mankind, is not only directed towards humanity's field of suffering and striving, men's hearts are reaching down into the animal world and a new rapport is being set up between these two streams of manifesting life. This is indeed work close to the heart of the Great Lord, for where there is cruelty or disregard of suffering by an elder brother to a younger, whether that younger brother wears an animal or human form, there is an inlet of darkness and an area of pain in the planetary body.

In the great enterprise which discipleship groups everywhere are working for today—the conscious preparation for the re-

appearance of the Christ—there are many streams of service flowing within the over-all Plan of preparation. But running through them all is the need to understand the Laws which govern Soul life and group integration, for only the power of group unity, poised within Soul purpose, can be effectual in bringing about a balance between the Powers of Light and the forces of materialism—a balance essential we are told to the Christ's reappearance. The Tibetan indicates this clearly and summarises these thoughts in "*A Treatise on the Seven Rays*," Vol. II, pp. 86-7:

"Two sets of principles are to be found controlling human life—the selfish and the unselfish, the individual good and the group good, the objective goal and the subjective goal, the material incentive and the spiritual impulse, national patriotism and the world ideal, separative religious belief and the federation of religions, and all the many massed dualities which simply indicate the realism of people who are personalities (integrated and separative) or of souls (aligned and group-conscious). Here is the major divergence in the world today; with the weight of the power on the side of separation, as it is the line of least resistance, and of critical differentiations. A balancing of the two will gradually take place, with the weight of world idealism gradually shifting into the realm of soul unification, until eventually (but not for quite a while) the emphasis of world thought will be definitely and permanently on 'the side of the angels'. Note the occult truth of that familiar phrase. Therefore we can look for the new laws, governing soul life, which is group life, to begin to function and make their presence felt. This will at first increase the world difficulty; hence the need to make the meaning of these laws clear, their objectives simple and their potencies understandable."

Beyond the Overcast to the land of Soul union. That is where the Plan of preparation is empowered and that is where we must learn to stand if we are to create a new pattern of Grace and Divine Justice through which the Christ can work.



Truth is the language that expresses universality... Truth is not that which is demonstrable but that which is ineluctable.

A. de Saint Exupery

Wild Grapes—A Christ Demonstrable

Wherein can I know that once there was a man
Whom other men proclaimed peculiar in that the things he did
No other man could do?
The born-blind said "Whereas I was blind now I see"
And knew not the means and method of accomplishment.
Yet to know him there was a difference. Among us? None!!
God knows the number of sects and orders proclaiming advancement.
Advancement of what? I cannot discover, unless it be myself—
Running away from the utter failure of finding Christ
Just where I am—here.
The multitude called his friends "disciples". I do not know—
To me they are alike till I see that one can give more, do more,
Love more, heal more, feed more, be alone and say nothing.
The story says there was once such a man—with a difference
From other men.—Amongst us? None! We none of us can do
anything.
Talking is no use! It evaporates desire and fulfilment.
We are impotent.
Who are "we"? Just Everybody, including me and thee, I wasn't
there!
I didn't see the Risen Lord of old and new conquest of Life and
Death.
I said I didn't know, couldn't tell; they all looked the same
There seemed no difference—and surely there must be power
Had such strengthful presence penetrated the closed door and
inner chamber.
I sputtered, shouted, fussed, and challenged that imagined
difference—
"Show me his wounded hands, and feet, and side",
At present I have not seen the form—I have felt the heavy pain
at my heart and heard the sighing,
Yet still there is no apparent difference—amongst us? None!
None of us can do anything.
Tell me my friend—How do you manage to get past this idea—
This suggestion of Truth and skill?
We don't—Thomas—we quote the Higher Criticism—that no
such man existed—
And continue to remain uncomfortable, uncertain, and incompetent.

Margaret G. St. John
Generally Human Concerning Wine

The Soul: What is it?

By
Zoe Dambergi

To me the Soul is an ever-continuing Sound, not heard with the outer hearing, but inwardly touched and known. It is a Sound by which to measure the truth or falsity of other tones, but the answer can only be heard aright if there is willingness to accept it regardless of any hopes or fears. This Sound is not a substitute for work the mind is perfectly capable of performing; it cannot be prostituted to serve petty personal ends, neither does it deliver ready-made solutions and decisions of a personal nature. But when, at points of crisis, life's road forks, it sounds its intention of the way, leaving us to ignore or accept its directive influence. That way is, I believe, always the one holding the greatest challenge. The Soul offers no personal rewards for efforts to walk in the right direction, but rather demands some form of relinquishment for these new journeyings into understanding and knowing.

If one is quietly attentive, this Sound can be heard in relation to others, in the first instant of a new contact before the analytical mind has time to interfere. The accurate translation of this first composite sounding, as it unfolds during the subsequent relationship, is not easy, for the personality is ever ready with its reactions and opinions. To hear is to incur responsibility, and only as we learn to interpret rightly and give understanding response, expecting neither too much nor too little, is it possible to sound a corresponding note which will evoke from our brother, not what we think is desirable, but what he needs in his work of releasing his own latent quality.

This sound sings through the notes which pour from the throat of a song-bird, making it the joyful small bundle of feathers that it is. It is a tree's response as it swings to the rhythm of the winds, and knows the warmth of the sun and the refreshment of rain. It is the gentleness of flowers and the strength of great mountains. It is the overtone of love sounding throughout the created worlds, inwardly heard when heart and mind are tranquil and attuned.

And beyond these things there are interludes when, withdrawn into inner solitude, the senses silenced and the mind brought to quiescence, a new rhythm supervenes, a rhythm which must be one's essential quality, for at such moments there is nothing else to be. This quality is light, a radiating energy which knows and reveals, love which flows out and gathers to its heart all that lives.

This, then, is the Soul, a Sound, not heard with the ears, a Light not seen with the eyes, a Rhythm not felt with the senses, but a synthesis of Sound, Light and Rhythm, inwardly touched and known as the energy of all-inclusive Love.

Science has discovered that the atoms of which we—and all forms—are composed, are units of energy, so that while each one of us functions as a single unit of consciousness, the mechanism is a totality of lesser energy units designed to function as an integrated whole. We have seen that quality, or soul, inheres in all life's myriad manifestations, and we can concur with Flammarion's statement that, mind gleams through every atom. This leads us to question our relationship with these tiny expressions of life and, because relationship entails responsibility, our responsibility towards them, for I believe we touch nothing without leaving our inner fingerprint upon it.

Perhaps part of the difficulty man experiences in his search for the Soul is that he regards it as something complicated, mysterious, separated from and not compatible with the so-called hard facts of life; something residing across some wide chasm over which he must somehow be miraculously transported if he is to find it. True, there are higher octaves of inward recognition unascertainable from our present position, but how can we come to them save by the exercise of such penetrative faculties as we may already possess, and doing this from our present points of contact? We see no gaps or sudden transitions in nature. Night merges into day, a seed into a blossoming plant, a child into a man. Within all seeds lie their potential quality, their future flowering, and our journey in search of the Soul consists of a long series of inner penetrations, bringing increasing recognitions, not of what we shall become, but of what we, and all men, in essence are. And when our course is run, may we not be surprised that we were so long blind to the essential simplicity of the Soul?

Looking back over the long road Humanity has already travelled, a road dark in its beginnings, but emerging into increasing light as it winds upwards, one visions the future and asks, Whither is this long journey leading? Here one enters the territory of surmise, but heart and mind respond to the teaching that Humanity is not left to struggle unaided, but that there stands a Hierarchy of lighted Lives Who, having trodden the Way in the past and mastered form as we know it, are clearly sounding forth the planetary keynote of Love which is drawing all men back to their Source. And standing in

still greater light is that great Life who is the symbol of the love of God, the Christ. So from the heart of a tiny atom to the heart of Sanat Kumara, can be traced an inter-linking, inter-related, ever-living Design, veiled by the forms It takes, qualified and revealed by the Soul that form serves.



On Our Bookshelf

Poetry is Prescience Set to Music

Let The Patterns Break, by Lilith Lorraine, 302 pp. with portraits of the author. Different Press, Alpine, Texas, Price \$3. Order through Lucis Publishing Co., 11 West 42nd St., 32nd Floor, New York 36, U.S.A. or 38 Broadwater Down, Tunbridge Wells, Kent, England.

Poetry that combines lofty inspiration and lyricism with perfected craftsmanship, that bespeaks effortless effort, is characteristic of the writing of Lilith Lorraine. This is particularly true of a large collection of her poems published in a single volume bearing the title, *Let The Patterns Break*. If the philosopher-poet, or the prophetic poet, has become something of a rarity these days, when the vision attained and imparted by such minds is most needed, it is all the more gratifying to discover a genius who truly honours this traditional role of the pioneering soul leading humanity from darkness into light. In the book under review one discovers a highly trained mind that reaches upward via the intuitive faculty into realms of universal vision. This endowment is turned, like a search-light, upon the critical issues of our times and the perilous state of the world in this era—the dawn of the Atomic Age.

As this is also an age when various viewpoints and purposes seem to be the order of the day in literature and art, it seems appropriate here to quote briefly from Lilith Lorraine's introductory article, *My Poetic Creed*, to somewhat appraise the reader of her orientation:

“In a world of conflicting voices verging on pandemonium, the voice of the poet should ring most clear and certain. . . .

"Embraced in poetry's all-inclusive function of expressing the beautiful . . . we might mention several important subsidiary parts of the integrated whole. These are . . . the symbolic revelation of truth, the unveiling of prophecy, the weaving of a spell, the materialization of the abstract, the drawing of the blue-prints of perfection, and the call to new orders of knighthood to challenge and destroy the dragons of spiritual hypnosis that stand in the path of humanity's final liberation from the fear of fear. . . ."

In terms of such a clear statement of purpose, Lilith Lorraine admirably fulfills the poet's mission by her own work. It seems that she began doing this almost from the day she was old enough to hold a pen. As an illustration of this exceptional precociousness, we offer the poem *To The Unknown God*, just as it was written at the age of ten.

Lord of the far-flung empire of the stars,
Prince of the flaming fortress of the sun,
What unto Thee this petty mortal struggle
Of good with ill, though it be lost or won?

Thou who didst fashion liberty from light,
Thou who didst fashion poetry from strife,
Beauty from star-dust, music from the winds
That sweep across the cosmic harp of life.

I cannot think it matters much to Thee—
The little frightened sins that creep and crawl,
I think it matters more we cannot see
Thy Boundless impenetrating all.

God of the Atom, Emperor of Space,
I think that not by prayers men fathom Thee,
I think their burning souls are borne to heaven
On flaming wings of sheer audacity.

In not a few respects, some of the most remarkable poetry in this book is to be found in the very first section which bears the title, *Trailing Clouds of Glory*, written in young girlhood. Yet, what a remarkable maturity of thought and technique is to be found in these poems!

That the poet's philosophy has a mystical and esoteric orientation, is evident in many poems of special beauty throughout her

book. For example, one may note this in *Chalice, City of God, Faces*, and *Banners of Victory*, the latter poem also giving its title to the entire section of this volume in which it appears.

Poems grouped under the following headings form the several remaining sections of *Let The Patterns Break: Beyond Bewilderment, They, The Day Before Judgment* and *Call on The Rocks*.

The lover of great poetry dealing with crucial issues of human destiny will find in reading this book a most rewarding experience.

In conclusion, a sonnet written as a memorial to Franklin D. Roosevelt is offered. It is one of the great poems of its kind in our heritage and seems to this reviewer comparable to Whitman's or Markham's tributes to Lincoln:

HIS MANTLE FALLS

The eagle's brood was desolate that night
And cold the altars of democracy,
For he, the star-loaned messenger of light
Was one again with sun and hills and sea;
The ship of state was rudderless and we
The people questioned in our anguished plight,
"What man of all the sons of men can fight
The shadows closing round relentlessly?"

Then came the answer from those lonely peaks
Where the great eagle spreads his mighty wings,
"His mantle falls on every man that speaks
For simple men, God's throned and sceptered kings."
Not one man but *all* men must take his place,
His mantle falls upon the human race.

Auriel Bessemer



The Brotherhood of the Heart

Harmlessness is an innate attitude of mind which makes it possible for that one who has attained this state of being to walk among men and without premeditated effort radiate such love and light that everyone he contacts is lifted up and the better for his passing.

* * *

It is an active, dynamic quality. It is will to love, the will to good. Or, to put it more simply, it is the will to bring good to others. If we would be harmless we not only refrain from any act, thought or word that might hurt or wound, but also we create the condition where no harm can befall. The Bible assures us that "no harm shall come nigh thee, neither shall harm come nigh thy dwelling, for He shall give His angels charge over thee to keep thee in all thy ways." True harmlessness means that, like the angel, we stand guard. Our ability thus to help and protect is determined by the measure of our understanding and the purity of the mind. For it is these qualities that give us the ability, like a physician's to destroy that which is harmful and create that which is beneficent without danger of injury. True harmlessness is only possible when the soul has gained control of the personality.

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Harmlessness is not static or negative. It is a state of being which gives passage to the purity of perfect understanding and radiant, healing substance. It allows the soul energy to flow through the whole being of the personality filling it "to the brim and running over". To be harmless is to be a channel of light and joy. There are no barriers put up in the aura of the harmless person. Because he is receptive of the love energy everyone he meets is enfolded in his deep, intuitive perception and compassion. This is his constant subjective state. It is tremendously powerful, causing the good in his environment to operate. Harmlessness is the efflorescence of mastery. It is the brotherhood of the heart.

A.A.B.

Love is Mystery

The Divine Love can be truly known only in its entirety;
And as this knowledge transcends the capacity of man,
To man, Love remains a mystery.
Every manifestation of Love that we perceive differs in some degree
from every other;
And strive as we may to match your understanding and my understanding of the Love of God,
There will always be a difference.
Do not strive, therefore, to mold your experience of Love to mine,
Or to any model that you have heretofore been taught or told;
But seeking within your secret Self,
Discover the special thread that Divinity has created you to weave
into the beauty of His endless History.
This is all one needs to know.

But having discovered your own thread, do not fail to tend it
strictly . . .
In the East it is written: It were better to fail in the performance
of one's own dharma (Duty) than to perform the dharma of
another perfectly.
Be faithful, therefore, at whatever cost, to the duty assigned you
here and now.
The beautiful performance of this duty is the purest form of Love
attainable by man—
It wears the very color of perfection.
And have no fear of conflict, acting so,
For Life is all harmonious—
This is the only mystery of Love,
And does not lie beyond our discovering.

William G. Cummings